

via pacis

The voice of the Des Moines Catholic Worker Community

December, 2010

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Volume 34, No. 3

Looking Backwards Before Looking Ahead: 2010 Year in Review

by David Goodner

Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed, — Isaiah 54:10

Come to me, all you who are weary and burdened, and I will give you rest. — Matthew 11:28

For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit. Let us therefore make every effort to do what leads to peace and to mutual edification. — Romans 14:17

One night a few months ago, the phone rang close to midnight. It was a worker from the Greyhound bus station down on Keo Way. A poor elderly couple – the husband deaf and the wife blind – were trying to get to Indiana, but were broke and stranded in Des Moines with nowhere to go. Two Catholic Workers got dressed, drove down the street, bought the couple a ticket to Indianapolis, and gave them some spending cash and food.

Joanna, the wife of Chuza, Herod's business manager; Susanna; and many others contributed from their own resources to support the good work - Luke 8:3

It was just another day at the Des Moines Catholic Worker, but we were able to help only because of the generosity of our larger community – the individuals, church, faith-based and student groups that donate food, labor, and cash money year 'round to support our work.

This holiday season more than anything, we want to say, thank you. Thank you for all that you do for the people of Des Moines, and for Iowa.

2010 was a busy time for us. We continue our daily service ministry, serving two



meals a day, four days a week, to countless addicted, disabled, homeless, poor, or otherwise disadvantaged folks in the Riverbend neighborhood of Des Moines. We're also still running the free food store pantry giveaway every Saturday at Las

Americas/Trinity United Methodist Church over on 8th and College.

We've made some real improvements this year to our soup kitchen and drop-in center at the Bishop Maurice Dingman House. The additions to our community of Greg Schmick – a family farmer and small businessman from Oregon, his wife Elizabeth, a medical student at Des Moines University, and Megan Felt, a recent college graduate who grew up on a homestead in rural Wisconsin – have helped us strengthen our resilient 34-year old community.

Just last month, we struck a deal with a local grocery store to take and use the fruits and vegetables that they would otherwise throw out at the end of each day, and we've been able to double-down our cooking and serving of truly healthy food, especially for our crucial 3pm "snack", because of the new influx of fresh produce.

The scraps we have left over are more than enough to keep our new compost pile and basement worm farm fired up, and some backyard chickens are in the works now that we have a guaranteed free source of feed. The soil amendments we'll be producing all winter long will help us jump start the organic vegetable and wildflower gardens we've got planned for all four houses next Spring.

We've also renewed our commitment to nonviolent popular resistance. Frank Cordaro and Eddie Bloomer have put their bodies on the line several times down in Kansas City in recent months to support a local and re-

gional civil disobedience campaign to stop the first new nuclear weapons plant in the country in over thirty years from going on-line.

Renee Espeland and Brian Terrell were part of a large, first-ever and precedent-setting direct action at Creech Air Force base outside of Las Vegas, Nevada to protest drone warfare in Afghanistan, Pakistan, Somalia, Yemen, and now, Mexico.

Megan Felt - an international solidarity and protective accompaniment organizer who has traveled to Costa Rica, Colombia, Cuba, Guatemala, and Panama – is translating critical documents from the Colombian human rights organization *Justicia y Paz* into English, and helping international human rights organizations like Michigan Peace Teams and Witness for Peace raise public awareness about human rights abuses to indigenous and Afro-Colombian subsistence farmers in Colombia and everyday people in Ciudad Juarez, Mexico.

The larger Des Moines peace community recently rallied to defend free speech after the FBI began targeting anarchist, peace, religious, and social justice organizations.

The last year has held as many challenges as opportunities. The Riverbend neighborhood of Des Moines, where we live and work, was in a recession long before the big banks and corporate Wall Street greed caused a financial meltdown and crashed our economy, and like the rest of the country, in 2010, things got worse.

Unemployment, underemployment, food insecurity, hunger, and homelessness are all on the rise, and with it desperation and destitution.

And there's no apparent relief in sight.

President Obama and the Democrats lost the 2010 midterm elections because, as Hugh Espey with Iowa Citizens for Community Improvement put it, "they didn't do enough" to help people.

The stimulus bill was too small, the bank bailout too big, financial regulation too weak, the escalation in Afghanistan too steep. There were no bold calls from the White House for a new federal jobs program or a moratorium on home foreclosures.

Obama's biggest mistake may have been to pass a health-care bill without a public option and with an unpopular individual mandate.

Legislating that all Americans must purchase a defective product from private insurance companies, who profit by exploiting the pain and suffering of hardworking everyday people, without any real competition to keep costs down, did more than anything, I think, to demoralize the left and revive the right.

Wellmark Blue Cross/Blue Shield's recent announcement to raise insurance rates by 11 percent, after last year's 18 percent hike, is symbolic of the obstacles we will confront as we mount the fight-back against corporate power under a Terry Branstad Administration in Iowa and a John Boehner-led U.S. House of Representatives in 2011.

Our work to realize the Kingdom of God on Earth has never been more urgent. We are only one small, neighborhood organization in the global social movement for a more just and democratic society. But we couldn't do what little we do without you. Thank you again for all the gifts you give us, and please keep giving.

Happy Holidays and God bless from the Des Moines Catholic Worker.

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Photos and Illustrations

Unless noted (or we goofed), all photos and art are produced by the Des Moines Catholic Worker community.

The Des Moines Catholic Worker Community

The Des Moines Catholic Worker Community, founded in 1976, is a response to the Gospel call to compassionate action as summarized by the Catholic Worker tradition. We are committed to a simple, nonviolent lifestyle as we live and work among the poor. We directly serve others by opening the Dingman House as a drop-in center for those in need of food, clothing, toiletries, use of a phone, toilet, shower or just a cup of coffee and conversation. We also engage in activities that advocate social justice.

Becoming a Des Moines Catholic Worker

We are open to new community members. For information about joining our mission, contact any community member or visit our web site.

Mailing Address

PO Box 4551
Des Moines IA 50305

Bishop Dingman House (Drop-in Center and Business Phone)

1310 7th St.
Des Moines, IA 50314
515-243-0765

Live-in community members: Ed Bloomer, Megan Felt, David Goodner, Greg and Elizabeth Schmick

Phil Berrigan House

713 Indiana Ave.
Des Moines, IA 50314
515-282-4781

Live-in community member (on Sabbatical): Frank Cordaro

Viola Liuzzo House

1301 8th St.
Des Moines, IA 50314
515-401-4197

Live-in community members: Renee Espeland, Dan Hughes, Frankie Hughes, Reetzi Hughes, Norman Searah

Lazarus House of Hospitality

1317 8th St.
Des Moines, IA 50314
515-326-4832
Guests: Sean Megan, wife Ashley, and children Wrigley, Jack, and Mike

Weekly Lectionary Bible Study

Mondays, 7pm. Berrigan House
Call to confirm.

Weekly Mass or Spiritual Renewal Service

Fridays, 7:30pm, Dingman House
Last Friday of the month is a Community Round Table
All are welcome!

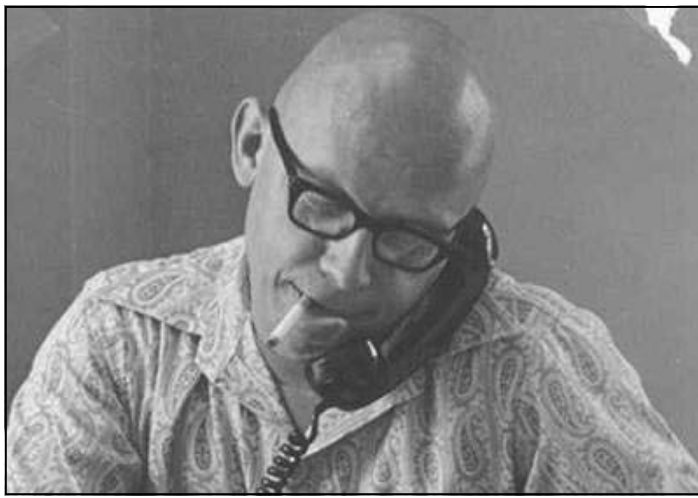
The Chiapas Project

Chiapas, Mexico
Richard Flamer
flamerrichard@hotmail.com



As for ourselves, we must be meek, bear injustice, malice, and rash judgment. We must turn the other cheek, give up our cloak, go a second mile.

-Dorothy Day

R.I.P. Shel Trapp 1935-2010**Community Organizer, co-founder of National People's Action**

Shel Trapp, 75, was an ordained Methodist minister, legendary community organizer, and a founder of National People's Action and the National Training and Information Center. He trained hundreds of community organizers from across the country in his lifetime – including Des Moines Catholic Workers Frank Cordaro, in 1975, and David Goodner, in 2009.

In 1977, Trapp helped organize and win a national campaign that resulted in the Community Reinvestment Act – a major piece of consumer and financial legislation that outlawed bank redlining and is generally credited

with returning more than \$1 trillion dollars of wealth back to neighborhood communities in our country's most impoverished inner-cities.

Trapp died of pneumonia on Monday, October 18 at Resurrection Medical Center in Chicago.

The Chicago Tribune's Margaret Ramirez writes:

Veteran community organizer Shel Trapp was best known for his bulldog approach and confrontational tactics that shamed slumlords, politicians and corporate leaders into change. The Methodist minister turned pugnacious protester lived by several punchy mottos, in-

cluding "We're put on this Earth not to screw each other" and "Blessed be the fighters." But behind the angry facade, Mr. Trapp's close friends saw a sensitive side. He sometimes cried in public when he heard stories of injustice, and as a loving father organized surprise field trips for his children.

People who knew Trapp would probably say that his kind and considerate personal touch was the secret behind the one-on-one relationships he built with local community leaders and made him such an effective organizer. All I can remember about the guy was from a training workshop he led in Chicago in the summer of 2009, where he taught new organizers the psychology of motivating people personally affected by an issue to move from sentiment to action.

"You've got to get up into their guts!" he yelled, standing up and walking a few steps forward, his face contorted and flush-red with passion, spit flying from his mouth, his arms moving in motion from the waist like he was driving his hand up into a person.

Open letter to the FBI:

On behalf of the American Friends Service Committee – Iowa, the Des Moines chapter of the Women's International League for Peace and Freedom, the Des Moines Catholic Worker, the Strangers and Guests Catholic Worker, and our allies across Iowa and the nation, we strongly condemn the FBI's September 24 raids at the homes and offices of peace organizers and international solidarity activists in Chicago, IL and Minneapolis, MN. During these raids, the FBI delivered subpoenas to eleven activists in three states, accused them of pro-

viding material support to foreign terrorist organizations, and ordered them to testify before a federal grand jury in Chicago.

The FBI raids came in the wake of new revelations that the FBI spent hundreds of hours spying on student and community organizations in Iowa City, Iowa that participated in direct action street protests at the 2008 Republican National Convention in St. Paul, MN. And it comes on the heels of a report released by the Inspector General of the U.S. Department of Justice which found that, between 2001 and 2006, the

FBI opened criminal investigations against peace and justice organizations without cause, extended those investigations with weak factual evidence, violated their own policies, and routinely mischaracterized civil disobedience as a domestic terrorist threat to national security.

We denounce the government harassment and repression of grassroots community organizations working to create a more just and democratic society as a violation of our universal human rights protected by the 1st and 4th amendments to the U.S. Constitution.

Continued on page 9 in "message to the feds"



More than 50 Des Moines residents attended a free speech rally September 30 in Des Moines to condemn the FBI's recent repression of Midwest peace and justice groups.

Chiapas Report: The Formation of a Women's Collective

by Arceli Flamer

I am part of a women's cooperative, *Siempre Viva* (Always Alive). In our cooperative there are eleven women of various ages. Some of us come from many years at St. Christopher of the Houses, all searching for a better life. Before we formed our cooperative, we all met in a workshop on human development.

After these classes we had vocational workshops, one of which was a herbalist workshop. The majority of the women really liked it. So many of us took this workshop for many months, where we learned to elaborate or expand on the traditional herbalist medicine. We learned to make different tinctures for various bodily functions and problems such as the nervous system, kidneys, body aches, bones, stomach aches and others.

We also learned to make medicinal shampoos for dandruff, dry scalp and hair loss. Soap for acne and oily skin, massage oil to relax and to open up the

respiratory system, cough syrups and dewormers. This was really important to us because we used plants that we didn't know about before, that had been right in front of us in our garden. Plants that we weren't giving enough credit to before.

All in all we learned to make many products and to use many local plants. Afterwards, having gained the capacity, we were invited to give testimony of the educational process and give demonstrative workshops in order for others to share the knowledge with us.

Since then, we have received several invitations to exhibit and sell our herbal products. In our showings we talk about the importance of traditional herbal medicine that our ancestors used. The exhibition sales helped us a lot and continue to help us because now people are familiar with us and our products.

The *Siempre Viva* cooperative is over five years

old with eleven members. We continue to take workshops to strengthen ourselves. We have a monthly meeting to do the bills, inventory of products and assign work to each member. In these meetings we talk about how the work is going, how we are feeling and how we can do better.

For two years now, we have been part of a *tianguis* (street market), a network of responsible consumers for healthy, local food, made up of twenty eight producers and processors.

The idea of *tianguis* was born from the close proximity of the consumer and producer, making it most logical for the producer to offer their products directly to the consumer.

In August, we celebrated the second anniversary of the *tianguis*. We had lots of kids events, recycling workshops, etc.

In October, we participated in the event of the national day of Creole



Araceli with her women's collective, *Siempre Viva*, at our sister Catholic Worker, *The Chiapas Project*, in Chiapas, Mexico. The aim of the Chiapas Project is to live in voluntary poverty with others, to advocate for justice for the poor, and to be a prophetic, non-violent witness against injustice and militarism. The project welcomes others to work with them in Mexico in a non-violent spirit or contribute money to help with operating expenses, both as a form of resistance to globalization. Send donations to Holy Family Church at 1715 Izard St. Omaha, NE 68102

Corn, *Sin Maiz No Hay Paiz* (Without Corn There is no Country). We accompanied women and corn to the event with a big exhibition of different foods made of corn.

This month, our cooperative *Siempre Viva* had our monthly meeting and evaluatory workshop, in which many of us were

discussing how we can start a group to focus on how we have been feeling and how are we in the family. I believe that through our women's collective and the opportunities it has provided us, each of us has personally improved as a human being and changed lifestyle to reflect this evolution.



Norman's Whereabouts

by Norman Searah

Hello there! I have a dream, as much as a lot of other people do, even if they don't come true. Some-time's we have to try something else and keep trying.

I know I am no church leader like the pope, or big leader of some country or someone famous like a singer or a movie star, or an ambassador of the United Nations, which is one of my dreams and maybe other's too. We are small simple people. I work and live with and for them. I'm not going anywhere as some people see it, but I can use my imagination to make it happen in my mind. I can share it with you, maybe with the Secretary General of the United Nations. Maybe I can share it with others if I use what was taught to me, to talk from my heart honestly.

So, in my dream the United Nations has this contest of picking names over and over, until there is one name. So I enter my name along with my address, knowing that I'll never win anything, but maybe just once. So when the news of the winner was printed, I was told that I was a winner by mail. I wrote what I

wanted to say. I wrote everything from my heart and as honest as I could be. Then the big week came and I took a bus to New York. When I got to the United Nations I found out that I was going to speak on Friday. I was told where my room was. I told them that if it were OK I would rather sleep at the Catholic Worker of which I am a member at another Catholic Worker. The people of the United Nations had to talk about it. They came back with an OK so I went back and forth between the Worker and the United Nations. I made friends with a lot of people.

Finally the big day came and I found myself in the great General Assembly Hall. Boy, is it large! All of the people that spoke were there, reporters, Ambassadors and many other people too. All of a sudden, I was called up, up to where the others spoke, and then I thanked them all. A silence came and filled the room, and I started to speak.

"Sometime, not long ago, a man named Sum Day used to dress up as a court jester, if you don't understand that term, a clown. In early days, when there were kings, queens and other people, if someone spoke the truth to the king, and if the king did

not like it, the person would lose his head. But the funny court jester would never lose his head. Where as people in the United States and other countries would face going to court and then jail time, in other countries we hear about long jail time or death."

"I'm lucky I have friends that protest for me, go to court and spend time in jail. I can't stand the hot weather because I have a lot of health problems. I feel there are a lot of people like me wishing they could be heard, like our Earth which is our home, but we would rather do what we can do only for ourselves for now and let those of the future work it all out later. Why not today? Why not end all wars and work with each other today? Is it that war is our biggest industry that can insure work for some and for others death, hate and bad feelings on all sides?"

"Past leaders like Hitler came out of the First World War and led the Second World War. How many wars gave us leaders rather than hurt people, angry people, the kind of anger that never dies?"

Perhaps the answer is to help each other instead of killing each other or even killing our environment. "

"Take a look at Pakistan. It must rain a lot to cause floods that killed many, caused a lot of homelessness but a lot of other people from other countries could help. But I heard, I could be wrong, that people were afraid to help, they were afraid that terrorists were going to kill people that are helping people. Why? Soldiers helping farmers in Afghanistan, Why? I hear we are still helping people in Haiti, but China had an earthquake, there are forest fires in Canada. Look around, maybe I missed something that just happened, maybe there are more coming."

"Can we stop it like our wars, even if it means that someone is out of work? Can't we create other work that lasts a long time? Can't we learn languages to get along? We can learn about other people, their food, music, art, history and other things. We can fix this place we call home and even though we live in other parts of it we have to trust each other, get off the drugs that fog our minds, get our minds straight and get high on people and life."

"All we have is one life. That's all we got in one single world that we get to and have got to share. Then we have

to pass it on to the next generation. Because it will be crowded we need to fix it now, then they need to fix it then and so on. The waters need to be clean from pollution, trash and other things, for us to drink. Look at the rivers in China, India and other places along with the farm land that have metal dumped with other things that can be cleaned up. We can do it, if we want to, if we're looking for jobs to do, if we want to."

"So stop the wars now before it is too late or you might destroy it. If this world should have a nuclear exchange war and there are no survivors of any kind, this earth will become like our moon, lifeless. Even if there are some survivors, there is nothing much left to fight for. If there is nothing left but just a small water hole, I would rather share it than die for it."

"Maybe we need to share like children in a sandbox. Thank you!" I said, and left with applause.

It is what I feel for real, even though it was in a dream.

My next dream is to mail a copy to the Secretary General, because I hate war and what our weather is doing.

I thank you for your time, Norman Searah.

Red Worms: More Than Just Another Pretty Face

by Greg Schmick

In the beginning, worms were a way to turn our green food waste into food for plants, but as the worms churned and ground the bits and scraps we fed them, our minds began to churn and grind another idea. What if we could use the castings from the worms as a way to give some of our guests an opportunity to add a little income to their livelihood? For many of our guests, finding or keeping a job in the current economic setting is not a reality. But what if there was a way for them to share in our work with the worms?

So we got a few buckets and some irons and we talked to a few of the guests about an opportunity to assemble tea-bags full of worm castings. Two guests, Amanda and Charles, were immediately interested and excited about the idea. Now we hope to get you excited about the idea, too, so we want to tell you a little bit more about why worm castings are the best natural fertilizer in the world. Below are ten reasons to love your Des Moines Catholic Worker red worms and their castings!

PACKED WITH NUTRIENTS!

Worm castings are one of the richest natural fertilizers known to humanity because they are packed with all macro and micro plant nutrients, minerals, bacteria, and plant growth enzymes.

AVAILABILITY!

These minerals and plant nutrients are immediately available to the plants. The plant nutrients in worm castings are produced in readily available forms. Worms also grind and uniformly mix the minerals into simple forms (1-2 microns) that plants need only minimal effort to absorb.



HUMIC ACID!

Worm casting have 50% more humic acid than compost--and this is important because humic acid promotes healthy growth in plants by increasing natural growth hormones and antioxidants in the plants. Many scientists consider humic acid the most valuable substance on earth. Healthy, well fed red worms package humic acid in their castings on a regular basis.

TIME-RELEASED!

Castings are made in the alimentary tract of the worm where they get covered with a thin layer of oil that allows available nutrients to be "time released" because the oil layer slowly erodes in the soil. This means that the nutrients are not getting leached out of the soil but are consistently available to plants though out the growing season.

DIVERSITY!

Worm castings contain a more diverse microbial population than other composts and organic fertilizers. This diversity plays an important role in soil fertility and resistance to diseases and insect pests.

NITROGEN-FIXING!

Worm casting are high in "nitrogen fixing bacteria". This means that additional nitrogen for plant growth can be "fixed" from the atmosphere and converted into plant soluble nitrates.

ALIVE!

Worm castings are a living fertilizer because they are alive with beneficial bacteria and micro-organisms. These organisms play a vital role in soil fertility and plant health. Not only do the micro-organisms mineralize complex substances in the soil into plant available nutrients, but the bacteria in the worm's digestive system synthesize a whole series of biologically active compounds including plant growth hormones.

TESTED!

Research at major universities has shown that worm castings have the ability to increase crop yields dramatically. One study found a 200% growth increase in lettuce when plants were germinated and transplanted in a mix with worm castings.

VERSATILITY!

There are many ways to use the power of worm castings. You can steep worm casting tea bags and apply this liquid as a foliar spray or

soil drench. You can also place the castings from the tea bag around the base of your potted plants after you've made your tea.

NOT THE SAME!

Not all Worm Castings are Created Equal. There are no quality controls for what people bag & ship as worm castings. Much of what is sold to the public is actually a vermicompost which is not pure castings, but a mixture of unfinished compost and worm castings. This is still considered a soil amendment, but does not have the nutritional value of a bag of pure worm castings. And most importantly--the best worm-castings come from worms that eat a diverse diet that includes a variety of vegetables, fruits, and manures. We at the Catholic Worker go to extreme measures to feed our worms a healthy diet.

We have created an unique product by adding additional products such as Sea Kelp, Rock Dust, and Alfalfa to bolster the nutrient and mineral content of our worm castings. These products are not simply mixed with the finished casting but

Potassium which also protects plants from disease while promoting prolific growth. Our Sea Kelp comes from Nova Scotia which is world famous for its deep, cold water kelp beds.

Rock Dust ... While fertilizer provides valuable nutrients, rock dust provides the minerals and trace elements that plants need. The minerals in rock dust that the plants take up strengthen the individual cell walls making the plant more resistant to insects and disease, increases bacterial activity and promotes new root growth. In addition, fruits and vegetables take up the minerals and transfer them to you, making them more nutritious to eat and better tasting. This product comes from prehistoric deposits in Utah and has an extraordinarily high level of minerals and trace elements (57 different trace elements) in well balanced quantities.

Alfalfa ... Alfalfa powder, which is made from dried and ground alfalfa plants, is high in nitrogen and potassium, making it an excellent source of plant nutrients. Because of its deep root system this product is able to mine deep



fed to the worms through out the year. This ensures that the nutrients and minerals are converted to forms that are readily available to the plant and packed into the casting so they can not be leached out of the root zone.

The Worm Casting you will receive have been tested in side by side comparisons with plants growing with and without worm casting. Plants receiving our worm castings have shown dramatic growth increases.

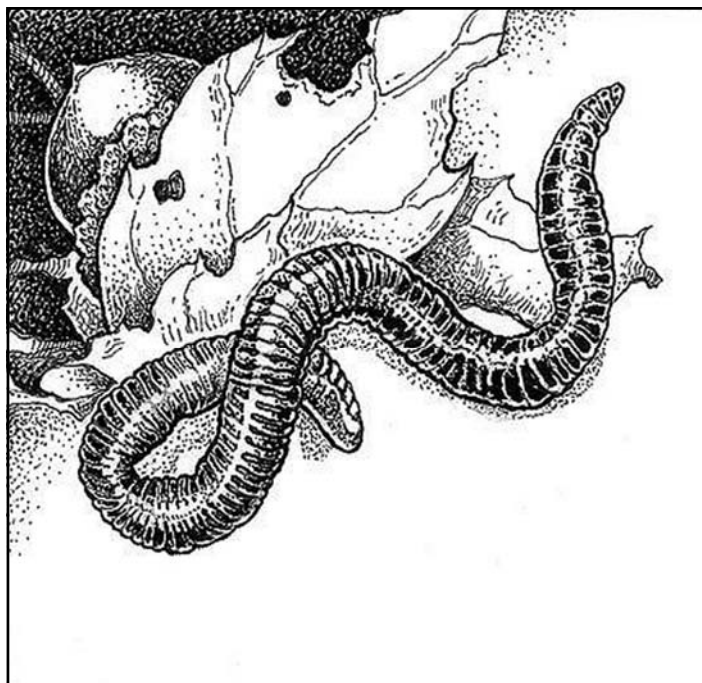
Sea Kelp..... Kelp is one of the fastest growing organisms in the world, often growing in excess two feet per day. Enriching soil and enhancing plant growth and health with kelp is a centuries-old process. This organism contains more than 70 vitamins, minerals and enzymes. Kelp is very high in

minerals which encourages root growth and foliar health. The alfalfa we use comes from the high desert climate of southern Idaho. This alfalfa is renowned for its high nutrient and mineral content.

Three tea bags will be sent to you free along with our thank you letter for your Des Moines Catholic Worker donation. An order form will also be included if you would like more tea bags. The open market value for worm casting tea bags is \$1.75 each. We are simply asking a donation of what ever you feel is appropriate.

Enjoy!

EXCITED?
Call to order
515-243-0765



Urgent Call to Action: Protect Afro-Colombian Farming Communities

by Megan Felt

Brothers and Sisters,

Over the past several years I have accompanied vulnerable communities in northern Colombia, Curvaradó and Jiguamiandó, in their resistance to violent displacement and illegal land seizure. Since joining the Des Moines Catholic Worker my continued solidarity work with these communities has changed form, since accompaniment is not possible. Besides daily physical protection from assassination and displacement, the communities need pressure on the Colombian government to return their usurped collective territory and grant them protection against paramilitary death squads.

In an attempt to contribute to this needed political pressure, I now translate news briefs and documents pertaining to these communities that their supporting organization, Justicia y Paz, publishes. I also send weekly letters to my congressman, the Colombian Desk in the State Department and the U.S. Embassy in Colombia to put pressure on the Colombian government, and deny PLAN Colombia funds, human rights certification and the Free Trade Agreement, all of which solidify the oppression against these communities.

Right now Curvaradó and Jiguamiandó are facing grave danger. Their community leaders and supporting organization are being falsely accused of cooperating with the guerrillas in a triple murder, which the guerrilla group, the FARC, carried out last December.

On October 27, the Colombian human rights organization, Comisión Intereclesial de Justicia y Paz (Justicia y Paz), received urgent warning of the potential existence of 15 to 20 arrest warrants for Afro-descendant leaders from Curvaradó and Jiguamiandó. Justicia y Paz is the principal organization providing protection to the communities, some of its members live in the region, and they are also concerned about the likely existence of additional arrest warrants for human rights defenders of their organization.

The arrest warrants are the latest stage of a judicial frame-up by regional government institutions, along with local oil palm and cattle ranchers that accuse Justicia y Paz and the communities they accompany of collaborating with the leftwing guerrilla. The source indicates that a prosecutor in Medellín



issued the warrants. It also indicates that there are plans for armed forces to plant weapons and guerrilla publications in the communities as a way to provide false evidence that the communities are cooperating with the FARC guerrillas.

Background: Since 1997, paramilitary death squads, along with the Colombian army, have violently and repeatedly displaced the inhabitants of the region. Before displacement, those inhabitants, mostly Afro-Colombian, had begun implementing the provisions of Law 70 of 1993, a process that guaranteed their right to collective land ownership of their ancestral lands under the 1991 Constitution.

The displacement benefited large-scale agribusiness companies and cattle ranchers, who unlawfully took over the land during the time of displacement. In May 2010, the Colombian Prosecutor General's office issued 24 arrest warrants for many of these oil palm growers for their connections to the rightwing paramilitary group,

United Self-Defense Forces of Colombia, for their involvement in the forced displacement of Afro-Colombians from the Curvaradó and Jiguamiandó river basins, and the invasion of these lands in the Bajo Atrato. Lands that to this day illegally remain under multinational companies and paramilitaries control.

The original inhabitants are trying to regain their land through nonviolent means, such as establishing their physical presence through settlements called humanitarian zones and again following the procedures of Law 70. They are also establishing Biodiversity Zones, an attempt to restore the rain forests destroyed by logging and agribusiness. Both the Humanitarian Zones and the Biodiversity Zones are recognized by the Inter-American Court on Human Rights and require the Colombian government to provide the communities with special protection. Nevertheless, constant threats, punctuated by actual assassinations, have been directed at these returning communities, especially their

leaders. An example is the January 2010 murder of Argenito Diaz.

Figureheads in the violent de-legitimization and smear campaign against the Afro-descendant communities, Manuel Moya Lara and Graciano Blandón, along with Blandón's son, were killed in December 2009 by the Revolutionary Armed Forces of Colombia (FARC). Since then, false accusations of collaboration between the FARC and Justicia y Paz and the Afro-descendant communities have dramatically increased, to the point of assistance from local government institutions in mass judicial frame-ups and arrests.

This all takes place in the context of a ruling by the Colombian Constitutional Court on May 18, 2010, saying that in the near future there must be a census of the communities followed by an election of leaders by the inhabitants of the region. The purpose of this ruling is to expedite the process of returning the land to the original inhabitants. That court ruling declared invalid a false

election that had created an illegitimate parallel community council that had been orchestrated by the agribusiness interests and accepted by the Interior Ministry of the previous government.

The machinations carried out by the agribusiness companies, the paramilitaries, and elements of the local government and media constitute a concerted campaign to undermine the process of returning the land to its rightful owners. This disregards the Provisional Measures and Precautionary Measures of the Inter-American System, and the actions of the International Labour Organization and hundreds of organizations worldwide, including the Congressional Black Caucus of the United States.

The current demands of the communities are:

1. Protect the physical integrity and legitimacy of the Curvaradó and Jiguamiandó Humanitarian Zones and Biodiversity Zones, as well as that of the national and international organizations that defend and accompany them.
2. Fulfill the May 18, 2010 order of the Colombian Constitutional Court to complete the real, fair and effective restitution of the usurped lands in the Curvaradó and Jiguamiandó Basins.
3. End and investigate the de-legitimization campaign against the communi-



Please write letters summarizing this issue and listing the demands. Send them to Barbara Williams at the Colombia Desk in the State Department and Amanda Porter, the Human Rights Officer in the U.S. Embassy in Bogota.

Barbara Williams
Colombia Desk
WHA/AND
4915 Harry S. Truman Building
2001 C St. NW
Washington DC 20520
Fax (202) 647-2628

Amanda E. Porter
U.S. Embassy
Calle 24 Bis No. 48-50
Bogota
COLOMBIA
Fax: 011-57-1-315-2163





Hospitality: Working Together

We would like to thank the many volunteers that provide the food, labor, and love. The Moines Catholic Worker served in 2010. These are people from all walks of life, and we work together to serve those in need of food and hospitality. The following are some of the volunteers who served.

"This is the ideal of hospitality: being sister to sister, brother to brother, child to child. It is not a superior dealing with 'problem cases'-hospitality. Not condescending judge dealing with 'guest.' It expresses a relationship between equal people: host and guest. It is the law of charity."

There are always men and women who need hospitality, for one reason or another. There are always those who need a calling back to life, a restoration of personality. There are always those who are being respected as men and women, of living with other men and women with dignity for others.

Hospitality reminds people that they are sisters and brothers, children of God. It is not specialized work, requiring scientific training. It is something for everyone to practice because it is peculiarly human, appeals to all people...It is not surprising that often it is the most ordinary as an instrument of God's grace." – John Cogley, *The Catholic Worker*, October 1960

Without the many volunteers that bless our community every day of the year...

Thank



ther & Serving in Love

cash donations needed to prepare the more than 16,000 meals that the Des young and old, rich, poor, and black and white, and everywhere in-between. xcerpt may be helpful in understanding our concept of hospitality:

en to the same Parent. Not scientific social work-hospitality. Not haughty su- y with errant accused-hospitality. No, hospitality is derived from the Latin word t is bound by the rules of courtesy and human companionship, and ruled by the

nother. There are, in an imperfect world of imperfect men and women, always ys those lonely people, in all times, in all places, who need the knowledge of ignedity, of sharing their own burdens with others and bearing some of the bur-

d, dependent on others and capable of being depended on by others. It is not a nctice according to the measure they are able to do so. The charm of hospitality, en God should use the hospitality people give each October 1947

, none of this would be possible.

You!



The Aims and Means of the Catholic Worker



The aim of the Catholic Worker movement is to live in accordance with the justice and charity of Jesus Christ. Our sources are the Hebrew and Greek Scriptures, with our inspiration coming from the lives of the saints, "men and women outstanding in holiness, living witnesses to God's unchanging love."

This aim requires us to begin living in a different way. We recall the words of our founders, Dorothy Day who said, "God meant things to be much easier than we have made them," and Peter Maurin who wanted to build a society "where it is easier for people to be good."

When we examine our society, which is generally called capitalist (because of its methods of producing and controlling wealth) and is bourgeois (because of prevailing concern for acquisition and material interests, and its emphasis on respectability and mediocrity), we find it far from God's justice.

■ **In economics**, private and state capitalism bring about an unjust distribution of wealth, for the profit motive guides decisions. Those in power live off the sweat of others' brows, while those without power are robbed of a just return for their work. Usury (the charging of interest above administrative costs) is a major contributor to the wrongdoing intrinsic to this system. We note, especially, how the world debt crisis leads poor countries into greater deprivation and a dependency from which there is no foreseeable escape. Here at home, the number of hungry and homeless and unemployed people rises in the midst of increasing affluence.

■ **In labor**, human need is no longer the reason for human work. Instead, the unbridled expansion of technology, necessary to capitalism and viewed as "progress," holds sway. Jobs are concentrated in productivity and administration for a "high-tech," war-related, consumer society of disposable goods, so that laborers are trapped in work that does not contribute to human welfare. Furthermore, as jobs become more specialized, many people are excluded from meaningful work or are alienated from the products of their labor. Even in farming, agribusiness has replaced agriculture, and, in all areas, moral restraints are run over roughshod, and a disregard for the laws of nature now threatens the very planet.

■ **In politics**, the state functions to control and regulate life. Its power has burgeoned hand in hand with growth in technology, so that military, scientific and corporate interests get the highest priority when concrete political policies are formulated. Because of the sheer size of institutions, we tend towards government by bureaucracy—that is, government by nobody. Bureaucracy, in all areas of life, is not only impersonal, but also makes accountability, and, therefore, an effective political forum for redressing grievances, next to impossible.

■ **In morals**, relations between people are corrupted by distorted images of the human person. Class, race and sex often determine personal worth and position within society, leading to structures that foster oppression. Capitalism further divides society by pitting owners against workers in perpetual conflict over wealth and its control. Those who do not "produce" are abandoned, and left, at best, to be "processed" through institutions. Spiritual destitution is rampant, manifested in isolation, madness, promiscuity and violence.

■ **The arms race** stands as a clear sign of the direction and spirit of our age. It has extended the domain of destruction and the fear of annihilation, and denies the basic right to life. There is a direct connection between the arms race and destitution. "The arms race is an utterly treacherous trap, and one which injures the poor to an intolerable degree."

In contrast to what we see around us, as well as within ourselves, stands St. Thomas Aquinas' doctrine of the Common Good, a vision of a society where the good of each member is bound to the good of the whole in the service of God.

To this end, we advocate:

■ **Personalism**, a philosophy which regards the freedom and dignity of each person as the basis, focus and goal of all metaphysics and morals. In following such wisdom, we move away from a self-centered individualism toward the good of the other. This is to be done by taking personal responsibility for changing conditions, rather than looking to the state or other institutions to provide impersonal "charity." We pray for a Church renewed by this philosophy and for a time when all those who feel excluded from participation are welcomed with love, drawn by the gentle personalism Peter Maurin taught.

■ **A decentralized society**, in contrast to the present bigness of government, industry, education, health care and agriculture. We encourage efforts such as family farms, rural and urban land trusts, worker ownership and management of small factories, home-steading projects, food, housing and other cooperatives—any effort in which money can once more become merely a medium of exchange, and human beings are no longer commodities.

■ **A "green revolution,"** so that it is possible to rediscover the proper meaning of our labor and/or true bonds with the land; a distributist communitarianism, self-sufficient through farming, crafting and appropriate technology; a radically new society where people will rely on the fruits of their own toil and labor; associations of mutuality, and a sense of fairness to resolve conflicts.

We believe this needed personal and social transformation should be pursued by the means Jesus revealed in His sacrificial love. With Christ as our Exemplar, by prayer and communion with His Body and Blood, we strive for practices of

■ **Nonviolence.** "Blessed are the peacemakers, for they shall be called children of God." (Matthew 5:9) Only through nonviolent action can a personalist revolution come about, one in which one evil will not be replaced simply by another. Thus, we oppose the deliberate taking of human life for any reason, and see every oppression as blasphemy. Jesus taught us to take suffering upon ourselves rather than inflict it upon others, and He calls us to fight against violence with the spiritual weapons of prayer, fasting and noncooperation with evil. Refusal to pay taxes for war, to register for conscription, to comply with any unjust legislation; participation in nonviolent strikes and boycotts, protests or vigils; withdrawal of support for dominant systems, corporate funding or usurious practices are all excellent means to establish peace.

■ **The works of mercy** (as found in Matthew 25:31-46) are at the heart of the Gospel and they are clear mandates for our response to "the least of our brothers and sisters." Houses of hospitality are centers for learning to do the acts of love, so that the poor can receive what is, in justice, theirs, the second coat in our closet, the spare room in our home, a place at our table. Anything beyond what we immediately need belongs to those who go without.

■ **Manual labor**, in a society that rejects it as undignified and inferior. "Besides inducing cooperation, besides overcoming barriers and establishing the spirit of sister and brotherhood (besides just getting things done), manual labor enables us to use our bodies as well as our hands, our minds." (Dorothy Day) The Benedictine motto *Ora et Labora* reminds us that the work of human hands is a gift for the edification of the world and the glory of God.

■ **Voluntary poverty.** "The mystery of poverty is that by sharing in it, making ourselves poor in giving to others, we increase our knowledge and belief in love." (Dorothy Day) By embracing voluntary poverty, that is, by casting our lot freely with those whose impoverishment is not a choice, we would ask for the grace to abandon ourselves to the love of God. It would put us on the path to incarnate the Church's "preferential option for the poor."

We must be prepared to accept seeming failure with these aims, for sacrifice and suffering are part of the Christian life. Success, as the world determines it, is not the final criterion for judgments. The most important thing is the love of Jesus Christ and how to live His truth.

The greatest challenge of the day is how to bring about a revolution of the heart, a revolution which has to start with each one of us.

—Dorothy Day

...Dare Ya!

by Dan Hughes

I believe most of us have this living thing wrong. We live as if we are the center of the universe. We live as if we are going to live forever and so what we do to others does not matter. We confess our faith yet we live for money, prestige, power, image, self-indulgence, and ego. Like a whining stomach, crying out that we are starving when we are overweight and overfed; we indulge ourselves.

Working and living at the Catholic Worker has caused me to have a paradigm shift. I've started to see the world in a different way. I have come to believe that it is actually the similarities of humankind and not the differences between us that cause so many problems. What are the similarities?

A comedian once said, that she had, after years of therapy, figured out her problem. "I am a piece of *junk* and the universe revolves around me."

Hurt feelings, fears, fighting, bullying, apathy, greed, projecting a narrow public image of ourselves, the perceived power that we want to lord over others, all affect our relationships...at every level.

The injustice, disparity, wars, and pain inherent in the foundational systems of this world and in our relationships with each other, seem to stem from something to do with being human because it sure does not at all seem God-like.

When I drove a guest home last year on a snowy 10-degree day, with a blizzard and below zero temperatures coming, I found out that his home was a 6x10 foot unheated storage unit. I dropped him off with nothing but three blankets and a bag of sandwiches. This did not seem God-like.

Another guest comes to mind, a worker all his life, he is now struggling with back damage and severe pain that keeps him unable to walk more than a short distance or work for long periods. He also has congestive heart failure and recently spent a week at the hospital with no health insurance. He needs a sleep apnea machine to sleep at night. But he is living in his truck and the sleep apnea machine wears down his truck battery.

His predicament does not seem to be a God-induced problem. This situation seems stem from humans refusing to act justly toward each other.

There are people dying in wars while others die from lack of access to health care. There are those of us with more than we need, often

obscenely so, while others struggle to survive.

Humans have created a problem, this is not a problem with God or a result of God's will. If we lived as God created us to live, as if life were a gift, as if we all were God's children, we would not have these problems because we would act differently.

Instead, from our own actions or inactions we destroy ourselves and others.

Writing for me is difficult. I found myself asking for even a bit of inspiration to write this article, and after sitting for too long in front of the keyboard, I was a bit more than frustrated.

I got up and went in the kitchen to re-heat a cup of day-old coffee. Grabbing the cup and starting to rinse it, the cup slipped out of my hand. It fell no more than two inches, but directly on another coffee cup and *pop*, a two by two inch chunk fell away from the lip of the cup.

The cups did not smash into each other with perceived force but hitting each other in a vulnerable spot was all it took. The cup was more fragile than it might have appeared to be and now was broken.

That cup good from one side but could no longer perform its intended function or fulfill its purpose. If I tried to drink out of it, I would spill hot coffee and scald myself or perhaps I would cut my lip on its sharp edge.

One cup, broken by another cup!

We are the cup, frail and fragile creatures and we are breaking against each other. When we are broken, we continue the cycle and act out, we break others, and when we break others, we damage ourselves.

We are simply not able to perform our intended function, the purpose for which we were created until we are healed from ourselves. What is our intended function? What do we need to do to be whole, to be functional in a positive way in this world we live?

Jesus told the rich young man wanting to know the way



to salvation "Love God and love your neighbor as you love yourself. Then Jesus cut him to the quick when he said give everything you are attached to away. Follow! But he could not, too much in his 401K or 403B.

In one parable, he shocked his audience and described a Samaritan, who the Jews considered unclean, as the good neighbor.

To love one's neighbor takes courage and we must know them to love them properly. We must also forgive those who hurt us and acknowledge that we also have done things that require forgiveness.

When praying the Lord's Prayer, we request that God forgive our debts just as we have *already* forgiven others' debts. Is this prayer safe for us to utter?

Forgiveness is a gift to the forgiver, as well as to the forgiven. We cannot do any of this unless we awaken to the fact that all others are just as important to God as we are. The universe cannot revolve around us individually, it does not, and that is good.

Changing our "similarities" together requires getting involved personally with others, understanding others, working with others, caring for others. Not dependence; not rugged independence: interdependence is the goal.

It is interesting that in a country where so many proclaim that we are a Christian country, the few words actually attributed to Jesus, are ignored. We can confess what we want—create an image, give ourselves an ego massage, and it is really our actions that determine if our tree bears fruit.

Jesus said, "Feed the

hungry, clothe the naked, visit those in prison, give your brother your second coat, help and heal the sick" and adds that "when you do that for them you do it for me."

"Love your enemies!" Jesus mentions harsh consequence only when describing the fate of the rich man who did not help the sick, hungry and dying Lazarus!

In teaching his disciples to pray, he said, "Give *us* [not me] this day our **daily bread.**" Stored manna rots and we must redistribute to those who are hungry now! In the Sermon on the Mount, Jesus taught us his world-view—the spare coat in our closet; the extra room in our home, the surplus in our cupboards—all belong to those who are in need! Forgive us for hoarding what is by rights not ours to have.

He said the same thing in different words repeatedly. Do we dare believe it? If we do, do we dare to begin to heal this world and ourselves.

I am so grateful for our community's commitment to the Aims and Means of the Catholic worker and various readings that we read every week to start off our meetings. Ched Meyer wrote:

"Jesus does not stand against culture, which appeals to the oppositional mind, nor does he stand in conformity to culture, which appeals to the uncritical mind, but instead he does something quite astounding. A third way.

He consistently stands with the excluded, the outsider, the sinner and the poor. That is his place of freedom from every local culture, his unique way of critiquing all self serving culture, and his way of standing in union with the suffering world. This is world healing."

This is our place of freedom as well.

Message To The Feds

Continued from page 2

This suppression of civil liberties is aimed at those who dedicate their time and energy supporting the people of Afghanistan, Colombia, Iraq, Palestine, Pakistan, Somalia and Yemen in their nonviolent struggle for liberation against U.S. funded wars and occupations overseas.

We consider the targeting of international solidarity activists and our organizations to be a deliberate attempt to isolate legitimate popular resistance struggles abroad from the U.S.-based support they depend on in part for the small degree of safety solidarity organizations can help to provide them. As such, we consider the FBI's repression to not only threaten us, our communities, and the American people. We also view it as a threat against the peoples of the aforementioned countries legitimately resisting U.S.-sponsored terrorism and oppression.

This criminalization of dissent and militarization of society are the actions of a corporate police state and a wasteful and risky use of taxpayer dollars that could be better spent fulfilling unmet social needs in our neighborhood communities. We will not be silenced or intimidated, and we call on all people of conscience to join the nonviolent resistance movement working to create a better tomorrow for all living things.

Towards this end, we call on FBI Director Robert Mueller III to order the FBI to stop its campaign of repression against peace and justice organizations and end the grand jury fishing expedition against our social movements; and Special Agents of the FBI assigned to Midwest regional offices generally, and the state of Iowa specifically, to adhere to the law, their oath of office, and to refuse to engage in illegal surveillance of constitutionally-protected activities.

Sincerely,

Kathleen McQuillen,
American Friends Service
Committee – Iowa;

Judy Lonning, Women's
International League for
Peace and Freedom – Des
Moines;

Renee Espeland, Elton
Davis and David Goodner,
Des Moines Catholic
Worker

Brian Terrell, Strangers
and Guests Catholic
Worker.



●●●NUKE NEWS●●●

START II Treaty Has New Counting Scheme

by Hans M. Kristensen

The White House has announced that it has reached agreement with Russia on the New START Treaty. Although some of the documents still have to be finished, a White House fact sheet describes that the treaty limits the number of warheads on deployed ballistic missiles and long-range bombers on both sides to 1,550 and the number of missiles and bombers capable of launching those warheads to no more than 700.

Yet while the treaty reduces the *legal limit* for deployed strategic warheads, it doesn't actually reduce the *number* of warheads. Indeed, the treaty does not require destruction of a single nuclear warhead and actually permits the United States and Russia to deploy almost the same number of strategic warheads that were permitted by the 2002 Moscow Treaty.

The major provisions of the New START Treaty:

- 1,550 deployed strategic warheads: Warheads on deployed ICBMs and deployed

SLBMs count toward this limit and each deployed heavy bomber equipped for nuclear armaments counts as one warhead toward this limit.

- A limit of 700 deployed ICBMs, deployed SLBMs, and deployed heavy bombers equipped for nuclear armaments.

- A limit of 100 non-deployed ICBM launchers (silos), SLBM launchers (tubes), and heavy bombers equipped for nuclear armaments.

These limits don't have to be met until 2017, and will remain in effect for three years until the treaty expires in 2020 (assuming ratification occurs this year). Once it is ratified, the 2002 Moscow Treaty (SORT) falls away.

The Fine Print: Limits Versus Reductions

The White House fact sheet states that the new limit of 1,550 deployed strategic warheads is 74% lower than the 6,000 warhead limit of the 1991 START Treaty, and 30% lower than the 2,200 deployed strategic warhead limit of the 2002 Moscow Treaty.

That is correct, but the *limit* allowed by the treaty is not the actual *number* of warheads that can be deployed. The reason for this paradox is a new counting rule that attributes one weapon to each bomber rather than the actual number of weapons assigned to them. This "fake" counting rule frees up a large pool of warhead spaces under the treaty limit that enable each country to deploy many more warheads than would otherwise be the case. And because there are no sub-limits for how warheads can be distributed on each of the three legs in the Triad, the "saved warheads" from the "fake" bomber count can be used to deploy more warheads on fast ballistic missiles.

The Moscow Treaty attributed real weapons numbers to bombers. The United States defined that weapons were counted as "operationally deployed" if they were "loaded on heavy bombers or stored in weapons storage areas of heavy bomber bases." As a result, large numbers of bombs and



The New START Treaty counts each nuclear bomber as one nuclear weapon even though U.S. and Russian bombers are equipped to carry up to 6-20 weapons each. This display at Barksdale Air Base shows a B-52 with six Air Launched Cruise Missiles, four B-61-7 bombs, two B83 bombs, six Advanced Cruise Missiles (now retired), and eight Air Launched Cruise Missiles. Russian bombers can carry up to 16 nuclear weapons.

cruise missile have been removed from U.S. bomber bases to central storage sites over the past five years, leaving only those bomber weapons that should be counted against the 2,200-warhead Moscow Treaty limit.

Since the new treaty attributes only one warhead to each bomber, it no longer matters if the weapons are on the bomber bases or not; it's the bomber that counts not the weapons. As a result, a base with 22 nuclear tasked B-52 bombers will only count as 22 weapons even though there may be hundreds of weapons on the base.

According to U.S. officials, the United States wanted the New START Treaty to count real warhead numbers for the bombers but Russia refused to prevent on-site inspections of weapons storage bunkers at bomber bases. As a result, the 36 bombers at the Engels base near Saratov will count as

only 36 weapons even though there may be hundreds of weapons at the base.

If the New START Treaty counting rule is used on today's postures, then the United States currently only deploys some 1,650 strategic warheads, not the actual 2,100 warheads; Russia would be counted as deploying about 1,740 warheads instead of its actual 2,600 warheads. In other words, the counting rule would "hide" approximately 450 and 860 warheads, respectively, or 1,310 warheads. That's more warheads that Britain, China, France, India, Israel, and Pakistan possess combined!

The paradox is that with the "fake" bomber counting rule the United States and Russia could, if they chose to do so, deploy more strategic warheads under the New START Treaty by 2017 than would have been allowed by the Moscow Treaty by 2012.

Resistance update from Honeywell nuclear weapons plant, Kansas City, MO

- August 16th — Fourteen resisters arrested for blocking a caterpillar trying to break ground at Honeywell, the first new nuclear weapons plant in the country in 32 years.
- September 8th — Eight people arrested at the entrance of Honeywell nuclear weapons plant. More than 40 people attended rally and blockaded buses to keep the dignitaries out. The charges were dropped on October 26th.
- October 7th — After going to court and receiving a \$100 fine for their participation in the August 16th action, Frank Cordaro and Eddie Bloomer, Des Moines Catholic Worker, were arrested at a Kansas City City Council meeting during a banner drop.

Nuclear Winter and Peace

by Fidel Castro

September 22, 2010
"Escambray" -- The new START treaty, signed in Prague in April 2010 by the biggest nuclear powers, only represents an illusion with regards to the situation threatening humanity.

The nuclear winter theory, developed and brought to its current stage by the eminent researcher and professor from Rutgers University, New Jersey, Dr. Alan Robock (a modest scientist who prefers to recognize the merits of his colleagues rather than his own), has proven its veracity.

The theory postulates that the only way to prevent the use of nuclear weapons is by eliminating them. Living in a privileged place on the planet, which allows them to enjoy the highest standards of living and the world's riches despite their incredible waste of non-renewable re-

sources, the American people should be the ones most interested in the information provided by the scientists.

But how much time does the mass media devote to this task?

According to Robock, "If such weapons did not exist, they could not be used. And at present, there is no rational argument to use them at all. If they cannot be used, they must be destroyed and in this way we would protect ourselves from accidents, mistaken calculations or any bouts of insanity."

"Computers that used ultramodern models became the only available laboratory, while historical events, including cities ravaged by fires caused by earthquakes and war time bombardments, smoke columns produced by forest fires, and clouds from volcanic eruptions, became the yardstick for scientific evaluations."

The proliferation of nuclear weapons at a time when Israel, India and Pakistan have joined the nuclear club, and other countries aspire for membership, have forced Robock and his colleagues to review their initial research projects. The results of these revisions, published in recent articles, are astonishing.

While the United States and Russia each committed to reducing their operative nuclear arsenals down to some 2,000 weapons in April 2010 in Prague, the only way to prevent a global climate catastrophe from taking place would be by eliminating nuclear weapons.

"...any country that at present may be considering the nuclear option must acknowledge that by adopting such a decision, it would be endangering not only its own population but the entire world. It is time for the world

Catholic Worker Faith and Resistance Retreat Honeywell Nuclear Weapons Plant Kansas City, MO**April 29-May 2, 2010****Call 515-243-0765 for more information**

This year's Midwest Catholic Worker Faith and Resistance Retreat will join the ongoing campaign to stop the new Honeywell nuclear weapons plant from building in Kansas City, MO.

to once again reflect upon the dangers of nuclear weapons, and this time follow the path to peace and eliminate the possibility of a global climate catastrophe induced by nuclear energy, for the first time since mid-last century."

"... the use of nuclear weapons in the event of a total attack against an enemy would be a suicidal action due to anomalous cold and darkness caused by the smoke from the fires generated by the bomb. In fact, it has been evidenced that the more nuclear weapons a country possesses, the less secure it is."

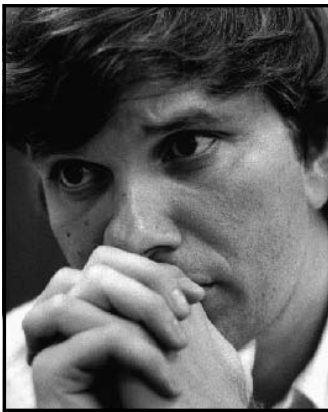
Albert Einstein said: "The

unleashed power of the atom has changed everything save our modes of thinking and we thus drift toward unparalleled catastrophe." Carl Sagan has said that our nuclear arms policy was "a path where no man thought."

No other time in human history comes close to the present. Certainly, if these risks are not understood by those who make decisions in the heights of the immense power that science and technology have placed in their hands, the next world war will be the last one, and it would take, perhaps, tens of millions of years before new intelligent beings would attempt to write their history.

A Peace Movement Victory in Court

by John Dear



“Fourteen anti-war activists—including Iowa Catholic Workers Renee Espeland and Brian Terrell—may have made history in a Las Vegas courtroom on Sept. 14th, 2010 when they turned a misdemeanor trespassing trial into a possible referendum on America’s newfound taste for remote-controlled warfare.”

That’s how one Las Vegas newspaper summed up our stunning day in court, when fourteen of us stood trial for walking on to Creech Air Force Base last year on April 9, 2009 to protest the U.S. drones.

We went in hoping for the best and prepared for the worst. As soon as we started, the judge announced that he would not allow any testimony on international law, the necessity defense or the drones, only what pertained to the charge of “criminal trespassing.”

With that, the prosecutors called forth a base commander and a local police chief to testify that we had entered the base, that they had given us warnings to leave, and that they arrested us. They testified that they remembered each one of us. Then they rested their case.

We called three expert witnesses, what the newspaper called “some of the biggest names in the modern anti-war movement:” Ramsey Clark, former U.S. attorney general under President Lyndon Johnson; Ann Wright, a retired U.S. Army colonel and one of three former U.S. State Department officials who resigned on the eve of the 2003 invasion of Iraq; and Bill Quigley, legal director for the New York City-based Center for Constitutional Rights. We presumed they would not be allowed to speak.

All fourteen of us acted as our own lawyers, and were not allowed any legal assistance, so members of our group took turns questioning our witnesses, and trying not to draw the judge’s wrath. Lo and behold, the judge let them speak, and they spoke for hours.

They were brilliant. They spoke about the meaning of

“trespassing,” and the so-called necessity defense and international law, which allows citizens to break minor laws in adherence to a higher law. Ramsey Clark, looking like Atticus Finch on the stand, said it was a duty.

They cited the classic example of someone driving down a street, seeing a house on fire, noticing a child in the third floor window, hearing the screams, breaking through the front door, violating the no trespass law, and entering the house to save the child.

“[People] are allowed to trespass if it’s for the greater good — and there are certainly exceptions [to the law] when there is an emerging, urgent need,” said Quigley.

He cited the history of protesters who broke petty laws, from our nation’s founders to the Suffragists to the civil rights activists who illegally sat in at lunch counters. In the long run, we honor them for obeying a higher law, for helping to bring us toward justice, he said. Unfortunately, there is a gap between “the law” and “justice,” and so, he explained, the struggle today is to narrow that gap. The best test is through “a hundred year vision,” he explained. That is, how will this law and ruling be seen one hundred years from now?

The prosecutors challenged each witness, but their questions only enabled the witnesses to speak further on our behalf. When they were asked if they actually knew us, the prosecutors and judges were stunned to hear that they were our friends, in some cases, lifelong friends. When the prosecutors presented our experts’ articles from the internet in order to discredit them (such as Bill Quigley’s superb Common Dreams piece, “Time for a U.S. Revolution—Ten Reasons”), that only added fuel to their fire. Bill launched into an eloquent plea for citizens to stand up and work for non-violent change.

Through carefully crafted questions, the defendants were able to extract several key points from their witnesses:

* Intentional killing is a war crime, as embodied in U.S. constitutional law.

* Drone strikes by U.S. and coalition forces kill a disproportionate number of civilians.

* People have the right, even the duty, to stop war crimes.

* According to the Nuremberg principles, individuals are required to disobey domestic orders that cause

crimes against humanity.

After our experts testified, co-defendant Brian Terrell told the judge we would now call five of us to take the stand. The judge said he would not recommend that. So our group huddled together for a minute.

“He’s sending us a signal,” co-defendant Kathy Kelly said. “He’s telling us not to call any more witnesses, that if one of us testifies that we crossed the line under cross examination, he will have no choice but to find us guilty. Let’s rest our case.” So, despite days of preparation, we did.

With that, Brian Terrell stood up and delivered a short, spontaneous closing statement. It was one of the most moving speeches I have ever heard. Here are excerpts:

Several of our witnesses have employed the classic metaphor when talking of a necessity defense. There’s a house on fire, and a child crying from the window and there’s a no trespassing sign on the door. Can one ignore the sign, kick down the door and rescue the child?

It was a great privilege for us to hear Ramsey Clark, a master of understatement, who put it best. “Letting a baby burn to death because of a no trespass sign would be poor public policy.”

I submit that the house is on fire and babies are burning in Afghanistan, Iraq and Pakistan because of the activities at Creech AFB. The baby is burning also in the persons of the young people who are operating the drones from Creech AFB, who are suffering from post traumatic stress disorder at rates that even exceed that of their comrades in combat on the ground.

Colonel Ann Wright testified that soldiers do pay attention to what is going on in the public forum, and that they do respond to a “great debate” in the public sphere. There is no great debate going on about drone warfare in our country. Some have noted that the trend toward using drones in warfare is a paradigm shift that can be compared to what happened when an atomic bomb was first used to destroy the city of Hiroshima in Japan.

When Hiroshima was bombed, though, the whole world knew that everything had changed. Today everything is changing, but it goes almost without notice. I hesitate to claim credit for it, but there is certainly more discussion of this issue after we were arrested for trespassing at Creech AFB on April 9, 2009, than there was before.

Judge Jansen, we appreciate the close attention you’ve given to the testimony you’ve heard here. The question that you asked Bill Quigley, --“Aren’t there better ways of making change than breaking the law?”, is a question we are often asked and that we often ask ourselves.

It was a question that was asked of Rev. Martin Luther King, Jr. in 1963 when he was in jail in Birmingham, Alabama. Several clergy people of Birmingham wrote a letter to Dr. King asking him the very same questions that you asked Professor Quigley. Isn’t there a better

applauded.

“By all accounts, the Creech 14 trial is the first time in history an American judge has allowed a trial to touch on possible motivations of anti-drone protesters,” the local paper said.

While I wish he had immediately found us Not Guilty and sent a signal to the U.S. military that these weapons are illegal, it was astonishing to watch this judge begin with his hostile directives and then slowly listen to the testimony of our friendly experts, and then conclude that he needed more time to seri-



way? Why sit-ins? Why marches, why protests? Isn’t negotiation the better way?

Dr. King’s reply to these questions – in his famous Letter from the Birmingham Jail, which is regarded by many as one of the finest things ever written in the English language – heartily agreed that negotiation is the better way. But, he said that a society that refuses to face crucial issues needs “nonviolent gadflies” using direct action to raise the level of awareness and raise the level of “creative tension” for a society to rise from the depths of monologue to the majestic heights of dialogue, where the great debate that Colonel Ann Wright says we need, can happen.

The house is on fire. And we fourteen are ones who have seen the smoke from the fire and heard the cries of the children. We cannot be deterred by a No Trespassing sign from going to the burning children.

As he finished, Brian burst into tears and sat down. Many in the courtroom wept. Then Judge Jansen stunned us by announcing that he needed three months to “think about all of this” before he could render a verdict. He marked twenty five years on the bench just the day before, he said, and this was his first trespassing trial and he wanted to make the best decision he could. There is more at stake here than the usual meaning of trespassing, he noted. The prosecutors were clearly frustrated and disappointed. With that, we were assigned a court date of January 27, 2011 to hear the verdict. As he left, he thanked the fourteen of us and the audience, and then seemed to give a benediction: “Go in peace!” Everyone

ously consider their argument. That alone was a minor victory. I wish everyone in the United States would take time to reconsider our drone program, beginning with the president, the Secretary of State, Pentagon officials, military officers, and Creech Air Force Base employees. The more one thinks about it, the more we realize how terrifying it is, and the harm it will inflict on the whole world for generations to come.

We saw that future as we walked onto Creech Air Force Base on April 9, 2009. We wanted to rescue the children and civilians who are being killing by our “Unmanned Aerial Vehicles,” as they’re called.

I hope and pray the judge will “think” about the drones, and issue a verdict on our behalf, on behalf of all the victims of our drones, on behalf of the world’s children, that we might reject the drones, learn nonviolent ways to resolve international conflict, and let everyone live in peace.

Creech 14

**John Dear, S.J.;
Dennis DuVall;
Renee Espeland;
Judy Homanich;
Kathy Kelly;
Fr. Steve Kelley;
Mariah Klusmire;
Brad Lyttle;
Libby Pappalardo;
Megan Rice, SHCJ;
Brian Terrell;
Eve Tetaz;
Fr. Louie Vitale;
Fr. Jerry Zawada**

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<i>Prayers and Love</i>	<i>Food</i>	<i>Health and Hygiene</i>	<i>House-hold Supplies</i>	<i>Clothing and Bedding</i>	<i>Volunteers</i>	<i>\$Cash Money\$</i>
Without your prayers and goodwill, nothing happens.	Fruit Vegetables Beans Brown Rice Whole Wheat Pasta Rolled Oats Meat and Fish Milk Cheese Butter Sugar Coffee Coffee Creamer Juice Salt and pepper Salad dressing Soups and Stews	Tylenol Ibuprofen Multi Vitamins Antibiotic Ointment Band-Aids Feminine Hygiene Items Disposable Razors Shaving Cream Shampoo Conditioner Lotion Deodorant Toothbrushes Toothpaste Toilet Paper Lip Balm Diapers Baby Formula	Bleach Laundry De-tergent Dish Soap Murphy's Oil Soap Pinesol Paper Towels Trash bags Brooms Rugs Candles Energy efficient light bulbs Aluminum Foil Plastic Wrap Sandwich bags Towels	Underwear Socks T-shirts Sweatshirts Hoodies Coats Sleeping Bags Blankets Pillows	Individuals and work crews for hospitality (serving food, clean-up), cleaning and general inside and outside maintenance.	Cash donations are essential to pay taxes, utilities, repair and maintenance , purchase supplies, fund resistance actions, jail solidarity, community gardening and off-grid projects.
<i>Peace and justice books are always welcome donations for the Berrigan House Library.</i>	<div>Donations are gratefully accepted on Tuesdays, Thursdays, Fridays, and Sundays, 3-7 pm at the Dugman House, 1310 7th Street, Des Moines.</div> <div>House Repairs With four old houses, there are plenty of projects large and small. We invite do-it-yourselfers-- individuals or groups--with skills in carpentry, plumbing, painting, electrical, etc. to come in, look over our housing needs, and choose a project. Bring your own tools if possible.</div>					



FBI: “The most important thing you can do is simply to continue exposing them. Because why does the FBI do all this? Do scare the hell out of people...Are they going after whoever their current target is because the country is in imminent danger, internal or external? No. They don't like the civil rights organizations, they don't like the women's organizations, they don't like the anti-war organization, they don't like the Central American organizations.”

-Howard Zinn

Women's International League for Peace and Freedom member Sherri Hutchinson protests FBI surveillance and harassment of nonviolent peace and justice organizations. More than 50 Des Moines-area citizens rallied for free speech on September 30.